

Maromah,
The **L O R D** of **R O M E**
THE
ANTICHRIST,

Finally and fully Discover'd :

His **N A M E** and the **N U M B E R**
of his **N** ~~am~~ hitherto wonderfully Hid in the words
of **S A L O M O N** and **I S A I A H**, but now Re-
veal'd beyond all Scruple and Doubt : To the most Season-
able Comfort of all the Faithful : To the everlasting Confu-
sion of **P O P E** and Popish Ministers : To the Vindication,
Praise and Encouragement of all **P R O T E S T A N T**
W I T N E S S E S, peculiarly the Happy **D I S C O V E R E R S**

OF THE LATE MOST

Horrid Popish Plot,

BEING A SECOND

S E R M O N

On **P R O V. xiv. 25.**

Preacht in *Ifflemorth Church*, on *Novemb. 16. 1679.*

By **W I L L I A M R A M S A Y**, B. D. Lecturer in *Ifflemorth*, Chap-
lain to the Right Honourable *Thomas Lord Butler Earl of Ossory, &c.*

P R O V. xiv. 25. The Original

The Witness of Truth delivereth Souls : But the Lord of the Heathen lies.

L O N D O N,

Printed by **J. A.** for *Benj. Billingsley* at the Printing-Press within the
South-west Piazza of the Royal Exchange in Cornhill, 1680.

Sam. Elmes

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1870-1871

His NAME and the NUMBER

[illegible]

OF THE LATE MOST

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BEING A SECOND

SE R M O N

Одъ 2-го. 1907 г.

President in the Court Church, on Nov. 10, 1870.

By INT. CIV. R. 11(b)(1), the Court has the right to require the party to produce the documents in its possession, custody, or control.

PROV. 1: 24. The Original is false.

The History of the County of York

200401

Printed by J. A. De Bont, Edinburgh, at the Printing-Press within the South-west Tower of the Royal Exchange in Great-Britain, 1885.



TO THE

Right Reverend Father in GOD,

THE RIGHT HONOURABLE

HENRY,

Lord Bishop of LONDON,

One of his Majesties most Honourable

Privy Council, &c. Health and

Happiness from the LORD

JESUS CHRIST.

My LORD,

TO publish this to the World, to present it to your Lordships hands, and by your hands to the Church, is a Duty of such Exigency, that to seek leave to do it,

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or

The Epistle Dedicatory.

or to make Apology for it, were as great a Folly, as to omit it were a Crime. For I present nothing of my own, (all that, if any thing, is nothing worth:) but I present what God in great Wisdom for many Ages laid up in the inmost Treasury of his Prophets, peculiarly, of Solomon and Isaiah; and what now in good Providence he hath discover'd in the Very season of Time. The Discovery is his own, and nothing is owing to me, but I am an hundred fold more than before indebted to his Fatherly Goodness, whereof this is not the first Experiment of a Thousand. My Lord, however this may appear at present; I dare here engage my Reputation for ever (which is the greatest Engagement can be expected) that in a short time this will appear to be of God indeed, and every man that knoweth the terms

The Epistle Dedicatory.

terms of this Discourse, will judge it a
vain thing to seek any other Account of
the Name or Number of the Beast. This
is the End of that Great Controversie
of the Antichrist, Who he is: and I
hope may prove an effectual end of all
Controversie between Protestant and Pa-
pist. It is the Key of all the Prophe-
cies concerning Antichrist, and for ought
I know, may serve to open all those My-
steries of Scripture, Old and New, which
are yet lockt up. Sure I am it will be
very comfortable, profitable, and of present
use to the Whole Church. I have a greater
and fuller Demonstration of this to make
in my next Discourse. But I would disco-
ver the Whole in the same Order to
others, as God has chosen to discover it
to me. And I desire the help of all my
Fellow-labourers in the Vineyard of Jesus
Christ;

The Epistle Dedicatory.

Christ; and in the first place the Blessing
of God, and the assistance of the Great
Witness of Truth, by your Lordships Prayer
and Intercession for

My LORD,

Your Obedient Servant

in Jesus Christ,

William Ramsay.

~~and further Demonstration of this to make
in my next Discourse. But I should dis-
cover the Whole in the same Order to
others, as God has chosen to discover it
me. And I desire the help of all my
Fellow-laborers in the Vineyard of Jesus
Christ;~~

SERMON

PREACHE D Novemb. 16. 1679.

PROV. xiv. 25.

*A true Witness delivereth Souls: but a
deceitful Witness speaketh lies.*

The Text contains two propositions. The first, a Character of a True Witness. *A True Witness delivereth souls.* The second, a Character of a Deceitful Witness. *A Deceitful Witness speaketh lies.* In a late discourse we shewed these Characters to be very proper; and that they are Prophetical as well as Proverbial: The first containing a Prophecy of Jesus Christ, of *Hed-zemeth*, the Great Witness of Truth, whose Office was to deliver Souls. The second containing a distinct Prophecy of the Great Witness of Deceit, of Antichrist, who, in direct opposition

to Christ, comes and is come to *destroy souls with lies*. We asserted also that the Hebrew Word, which in the text is rendred *A Deceitful Witness*, doth plainly, literally and grammatically signifie *The Lord of Rome*. So that the whole text is to be rendered thus *verbatim* according to the Hebrew, *The Witness of Truth delivereth Souls; but the Lord of Rome speaketh lies*. This thing I onely toucht occasionally in that discourse, my design then being to justifie the Character and prophecy of the Witness of Truth; which having done, I think necessary by a peculiar discourse to clear that Assertion; both for mine own sake, because it is my Assertion, and I think asserted by none before: and also for your sake, that they whom I suppose to desire more certain knowledge of the truth of that Assertion, may, as much as lieth in me, be fully satisfied therein: But chiefly for the Truth's sake, which hereby will greatly be advantag'd; when the false Witness shall be found so distinctly reveal'd. For if we can make it plain, that the Holy Ghost has couch'd this Truth in this Proverb, and has by the pen of Solomon distinctly nam'd the Lord of Rome as the Deceitful Witness that speaketh lies, and that in direct opposition to the Witness of Truth that delivereth Souls; if this be made plain,

it

it will put an end to all Controversies between other Churches and *Rome*. For the Lord of *Rome* will not only forfeit his Infallibility, that great Shield of his Papacy and Supremacy; but the World too will deny him to be the Vicar of Christ, and will look upon him as the Great Antichrist, and, next to Satan, *the Father of lies*. This will certainly come to pass, if men can once read in express terms of *Solomon*, that as *the true Witness*, which is Christ, delivereth Souls; so *the Lord of Rome speaketh lies*. Now this, with the help of *That True Witness*, we shall shew undeniably, not conjecturally, to be the express terms of *Solomon*, exprest with all the Circumstances of Wisdom and Truth that became that Spirit by which *Solomon* wrote or spoke. To the full proof whereof, premise we,

1. That though the Discovery be clear and evident to those that can be brought to understand, yet it must not necessarily be evident to all that hear; for all that hear cannot be brought to understand. So the Discovery of the New World of *America* was presently evident to all that *Columbus* could bring thither to see that World; but most of other men, who would not go to see it, would not presently believe it; but now that so many have seen

it, I think almost all men believe it. So I shall do my endeavour to bring men to the knowledge of this Truth, that by their own understanding it may be evident to them, as it is evident to me; and when it is evident to Many, the rest will believe as they ought.

2. When the thing is discover'd, it will be certain and evident, as we have just now said; but the Discovery must not be easie nor obvious, nor therefore to be rejected because never yet made. This is plain in respect of all Prophecies, as Christ observ'd to his Apostles; *Mat. 24. 15.* speaking of *Daniels Prophecy* of the *Abomination of desolation*; *Whoso readeth*, saith Christ; *let him understand.* As if Christ had said, Many have read that Prophecy, and you have read it, but who hath understood it? None; but I tell ye now plainly, that it is the utter Destruction of *Jerusalem*, which you shall live to see. Even so; many have read this Prophecy of *Solomon*, but it follows not that any hath understood it, till the appointed time, which I shall shew ye, is now. But this Prophetical obscurity is most peculiar to our case, which contains the Discovery of the Name of Antichrist, and of the Number of his Name. For of this very thing, it is written by the Prophet

phet himself, who speaks most of this matter, Rev. 13. 18. *Here is wisdom*, says the Great Prophet *John*. *Let him that hath understanding count the Number, &c.* Beloved, be ye so far from expecting something obvious to every man that readeth; that rather reject ye this Assertion, if ye find not both Wisdom and Understanding in it; yet not my wisdom, or the wisdom of man; but the wisdom of the Holy Ghost, who knew how to couch so valuable a Prophecy under the contemptible covert of a single term of *Solomon*: And now to discover it by a contemptible Instrument, when the very time calls for it. Nay, not the Wisdom only, but the Goodness of God is apparent in these long concealments of prophetical Truths, and the open Revelation of them in their proper times. For instance, had *Solomon* writ in vulgar and obvious terms, that *the Lord of Rome speaketh lies*; Then had *Solomon's* Books at least, if not all the old Scriptures, been burnt by the Lords of *Rome*, without some extraordinary Miracles of preservation, which did not so become divine Wisdom, who knew how to order the matter better without them. Again, had *Solomon* writ this in terms obvious to every Reader, or had it been discover'd before the

time; then such Lords of *Rome* as have been Witnesses of Truth, had been branded with an undue Character: Now then is the time, that this Prophecy should be discover'd, and first here in *England*; for here first, by the most wonderful Discoveries that ever were made in the world, the Lord of *Rome* appears to be indeed, that Great *Witness of deceit* who *speaketh lies*, and by Lies destroyeth those Souls which the great Witness of Truth came to deliver.

Proceed we directly to the Discovery. The thing to be discovered lyes hid in the Hebrew term, which in the Text is render'd *A deceitful Witness*. The *Hebrew* term is in the first Original written with these four letters onely, *M. R. M. H*: Now the Hebrews, till above four hundred years after Christ, writ no Vowels in their words, as *a, e, i, o, or u*, but writ the Consonants only, and understood the Vowels. Which Custom of that Language God himself was the Author of, when he gave his Law to *Moses* written without distinction of Vowels: and I cannot doubt but the Divine Wisdom appointed it so, to this very end, that many things and prophecies might lye hid in that obscure Writing, till a proper time to be discover'd. And so it came to pass; for the
Christians,

Christians, discovering daily more and more testimonies of the Truth from the Old Scriptures; and confounding the obstinate *Jews* with their own writings; the *Masorethans*, that they might either change or obscure such places in Scripture as plainly made for the Christians against them, found out this trick of writing Vowels, [which however in it self a perfection of writing, yet was in them but a trick of corrupting] : and several places, which they could not corrupt, they utterly rejected, even the whole Book of *Daniel*; and consulted to serve *Isaiah* so, but publick shame could not permit that. But Prophecies of the nature of the Text, which lay hid in close Coverts of words admitting another vulgar sence, as this word *Mirmah* doth; such they could not attempt to change; for they could not suspect any prophecy in them: and I know there are more in the Scripture, and there may be many more which I know not, in which the Wisdom of God shines wonderfully to him that understandeth, and his gracious Providence to preserve his Truth from them that would suppress it utterly, were it in their skill and power. These *Masorethans* added their points and vowels to all the Words of the Old Testament,

ment, *Am. Chr.* 479. twelve hundred years agoe at the most. From this,

'Tis plain, that the Vowels of this word *Mirmah* are not of Divine Authority, unless we have other authority than that of the *Masorethans*. But the Letters of the word being originally written by *Solomon* are of Divine Authority, that is, *M. R. M. H*: which Letters according to the exact analogy of the Hebrew reading, make the entire word of *Maromah*, of which *Mirmah* is only a contraction: for the Word *Maromah* gives every letter its Vowel; but the word *Mirmah* casts out the middle-vowel, *O*, from the letter *R*, and for the long vowel, *A*, puts the short vowel *i*, and so draws together three Syllables into two; *Maromah* into *Mirmah*. So that the whole difference is from the Vowels only, which, as all confess, are not Divine Scripture. If then the Letters, which are certainly of Divine authority, contain in them a more profitable Truth, than what is exprest by the *Masorethans* pointing of it; and if that Truth be plainly confirm'd by other Scriptures; then without all doubt we ought to embrace that Truth, and to use the words of the Holy Ghost to the greatest advantage of it. So, seeing the Scripture of the
Holy

Holy Ghost is really and literally *Maromah* as well as *Mirmah*, we may read *Maromah* as well as *Mirmah*; yea, rather *Maromah* than *Mirmah*, if *Maromah* be more significant and conform to the Holy Ghost in the other Scriptures, as we shall shew it is. We reject not the word *Mirmah*; no; But

We preferre the Word *Maromah*, for reasons to be given: and we retain the word *Mirmah*, which in its vulgar use signifies *Deceit*; and so was a most fit word to conceal the Prophecy included in *Maromah*, which *Mirmah* too includes in its radical signification; yea, is the same Word essentially with *Maromah*, and is the same word, letter for letter, in the Original writing of *Solomon*, which was the writing of the Holy Ghost: It was necessary then it should be read *Mirmah*, till the discovery of the Prophecy of *Maromah* contained in it. But when the Kernel must be produced, then the Shell must be broken. Then leave we *Mirmah* as the Shell; and prove we the property of *Maromah*.

X *Maromah*, literally and grammatically, according to exact Lexico-graphy and Etymology of the Hebrew tongue; and which is more, according to the style of the Prophets, Old and New, signifies the Lord of Rome.

I will

I will first prove the grammatical, and then the propheticall signification of the Word. The Grammatical signification is apparent three wayes; all as plain as Grammatical things can be, only, as was premised, it must not be Obvious to Every Grammarian, nor to be read in the School-Dictionary; for then where's the *Mystery*? of which it is said, *Let him, that readeth, understand. And here is Wisdom: And let him, that understandeth, count the Number, &c.* But you shall see the Wisdom of God shine out from a single word; even from this word of *Maromah*. Only have patience; and despise not small things, which the wise God makes choice of to confound the things that are great.

And first, to foreshew the Lord of Rome, which is spiritually *Babylon*, the Spirit would use a *Babylonian* word; for *Maromah* is an Hebrew word in the *Babylonian* Dialect; for *Mar*, says *Buxtorfius*, is *Vox babilonica*, and signifies a *Supreme Lord*, and is often used by the Rabbies, sayes the same *Buxtorfius*, for *Bahal*, or *Adon*: and not only by the Rabbies, but by the Holy Ghost too, both in the Old and New Prophets, *Dan.* 2. 47. *Maremalchin*, a *Babylonian* word, for the *Lord of Kings*, *1 Cor.* 16. 22. *Maranatha*, a *Babylonian* word, for the *Lord cometh*: Even so
Maromah,

Maromah, for the Lord of Rome. For Rome is Originally a Hebrew word, and the Hebrews have no other word for Rome, but *Roum* in the Hebrew Dialect, and *Romah* in the Babylonian or Chaldaick dialect, whence comes the Greek word *Rom*, with an *n* in the end; which answers the Hebrews *He*; and from the Greek came the Latin word, by turning *n* into *a*, as in *cena*, *musa*, and a thousand such. Indeed the Greek and Latin tongues come originally from the Hebrew, as *Arpenius* has learnedly shown; but especially this word Rome came from the Hebrew, as will better appear by the consideration of the Hebrew, *Roum*, which you may see in every Lexicon.

Roum is an Hebrew Verb, and signifies to be High and exalted, or to exalt Ones-self in place, power, and pride, or to usurp high and great things, chiefly indeed it is spoken of the exaltation of God above all, as *Psal. 46. 10.* Know that I am God, says the Lord; I will be exalted among the Heathen, I will be exalted in the earth. *Aroum baggojim*, *aroum baarets*. But secondarily, the word is used, for the pride, ambition and usurpation of men, as we shall see. From the Verb *Roum* come the Substantives, *Roum*, and *Romah*; both which signifie Height,

in place, power, or pride, from which certainly comes the name of the City of Rome. From the same Verb you have also *Maroum*, which is the principal Word we look for, and you have it in every Hebrew Lexicon. See *Buxtorfius* in the *Radix Roum*. Now the commonly receiv'd signification of *Mardum*, in the Lexicons, is, *The high One of the Earth, or the High thing of the Earth*; to which if ye joyn the first Etymology, in which is shewn that *Mar* is an usual term for Lord; then it will appear plainly that *Maroum*, as *Maromah*, signifies literally and grammatically *the Lord of Rome*. For as it appears in *Buxtorfius*, in the *Radix Roum*, that the Substantives *Roum*, and *Romah*, are all One; so it must needs be equally plain, that *Maroum*, and *Maromah*, are all One.

But if ye ask, which of these is the proper and Original Word? *Maroum* certainly with *Vau-cholam*, is the Original Hebrew word in the Hebrew dialect; and *Maromah* in the Chaldean or Babylonian dialect. The Pronunciation of *Vau-cholam* is certainly very hard, and I think quite lost among the Hebrews themselves: but as for the Greeks and Latins, who have no *Vau-cholam* in their Language, neither can
pro-

pronounce it; the Greeks are forced to take an *n* in the end, and for *Roum* say *Romn*: the Latins take an *a*, and say *Roma*; the English take an *e quiescent* and say *Rome*. And all because of the difficulty of pronouncing *Vau-cholam* in the word *Roum*, or rather *Rovm*. After the same manner the Original Word, *Maroum*, with *Vau-cholam*, is after the Greek fashion, *Maromeh*; after the Latin, *Maromah*; after the English, *Marome*, with an *e quiescent*; all which alters not the signification of the word, but the pronunciation of it only. So *homo* in Latine is made *huomo* in Italian, *Hombre* in Spanish, *un homme* in French, yet all are Originally the same word with *homo*, a man. Much more easie is it to conceive *Maroum* and *Maromah*, to be the same word in the Hebrew tongue, which counts not the difference of Vowels, nor of accidental, but chiefly of essential or radical letters. For which,

Observe, that the Radix *Roum* has two cognate and collateral Radixes, one on one side, and the other on the other: That is, *Marab* and *Ramah*. *Marab* with an *Aleph*, whence comes *Mar* a Lord, or one that exalts himself, has the same signification with *Roum*, to exalt it self: but *Marab* with an *He*, signifies to Rebell,

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which

which is a thing consequent to pride. *Ramah* is of the same radical letters with *Roum*, only *He* in the end is put for *Vau* in the middle; which, as we shewed, is an usual thing; and *Ramah* signifies to *deceive*; and thence comes *Remijah* and *Mirmah*, Deceit; So that however the words be taken; whether *Roum* or *Ramah*; whether *Mirmah*, *Maroum*, or *Maromah*; whether from *Marah*, *Roum* or *Ramah*; take the words as you will, it still will appear, that God has lodg'd the Mystery of *Rome*, and of the Lord of *Rome* in these words, which signifie Pride, Rebellion, Usurpation and Deceit, the certain distinctive Characters of that proud City, and of the lofty Lord that rules therein, who has deceiv'd the Nations with his Lies. This then is the plain issue of this long Grammatical discourse, that the word of the Text, which is render'd a *Deceitful Witness*, is literally and grammatically to be render'd *Maroum* or *Maromah*, that is, the Lord of *Rome*.

Thus much for the Grammatical; come we now to the Prophetical property, use and signification of this word. And first, Observe: That the Word *Mirmah*, though it signifies in its common use, *Deceit*, in *genere*, yet the Scriptures use it not, but where Antichrist is foretold or spoken of; which argues the peculiar application

tion of that word to that purpose. Besides the Text, I have noted six places in this Book of the *Proverbs*, where Solomon useth this word, and they have all a peculiar application to the *Deceitful Witness*, *Antichrist*, as the Text hath. The like may be observed in the other Books, as *Psal.* 5. 6. *Thou shalt destroy them that speak leasing: the Lord shall destroy the bloody and deceitful man.* The Word is *Mirmah* or *Maromah*. And *Psal.* 10. 7. *His mouth is full of cursing, and deceit, and fraud.* The Word again is *Mirmah* or *Maromah*. And these places mean plainly of *Antichrist*. But where the place is not applicable to the deceit of *Antichrist*, there Deceit is not exprest by the Word *Mirmah*, but by *Remijah*, *toke*, or some other word.

But for the Prophetical use of this word, we have undeniable Authority in the Prophet *Isaiah*, in the 24th, 25th, and 26th, Chapters: In which the Prophet foretells the Judgement of God upon Rome, calling the Romans, chap. 24. 4. *The haughty people of the earth.* The Hebrew word is, *Meroum. ham haärets*; that is, The *Maromah* people of the earth, or the People of *Maroum* or *Maromah*, *The Lord of Rome*: or it may be render'd, the *Maroum* of the people of the earth, that is, the *Roman Lord* of the people
of

of the earth, or the Supreme Lord of the People of the earth. For we shewed that Maroum is the true Original writing, or pronounciation of the Word: And v. 21. *It shall come to pass, in that day, that the Lord shall punish the host of the High ones that are on high, and the Kings of the earth upon the earth. The Hebrew calls it Zeba hammaroum bammaroum, that is, verbatim, The host of the high One in the high One; he will punish Maroum in Maroum, that is, the Lord of Rome in his own person; or, he will punish the high Lord of Rome in the high City of Rome, and all the Kings of the earth that join with him; and Chap. 26. 5. He bringeth down them that dwell on high, the lofty City he layeth it low. The Hebrew is, Joshebe Maroum, the inhabitants of Maroum, that is, the people of the Lord of Rome, or the people of the high or proud City of Rome. Then Maroum is a propheticall term for Antichrist, which I might shew in many more places; but I shall shew it agreeable to the style of Christ too and of his Apostles.*

Maroum, as every Lexicon will shew ye, signifies him that exalts himself on high. Now this is the very distinctive term that Christ and S. Paul have used for Antichrist. Christ, Luk. 14. 11. *Whosoever exalteth himself, shall be abased;*
and

and he that humbleth himself, shall be exalted. Which, though it obviously be understood of every proud or humble man; yet is primarily to be understood of the Exaltation of Christ, because of his voluntary Humility: and of the destruction of Antichrist, because of his proud Usurpations. Paul following the style of Christ, speaks plainly of Antichrist, and calls him the Maroum, 2 Thess. 2. 4. *Who exalteth himself above all.* This is, the Maroum, *The Lord of Rome*, who has made himself Supreme, that is, Maroum, exalted over all.

What need we say more? We have said this to satisfy Criticks in Grammar and Style. But if any man be not satisfied with this; we have yet an undeniable Argument, that Maroum, the Lord of Rome is, The Antichrist: and that Maroum is his Name; Even the Argument of the Holy Ghost, Rev. 13. 18. *His Number is six hundred threescore and six.* We shall shew this so clearly, that no scruple can remain; and you shall see, that here is Wisdom, even the Wisdom of God, to preserve his Truth in a Word: and here is Understanding without error, to count the Number of the Beast. And that ye may know, how plain it is to be counted, I shall give first an Example of the like work.

As.

As it is foretold of Antichrist, that the Number of his Name shall be 666. so was it foretold of Jesus, that the Number of his Name should be 888. See we then how the Name of Jesus makes up that number of 888. and then if the Name *Maroun* make up in like manner the Number of 666. then our work is done. The Name of Jesus in the Greek tongue has six letters, *ι, η, σ, ς, υ, ς*

These six letters make the Number of 888, thus: *ι*, 10. *η*, 8. *σ*, 200. *ς*, 70. *υ*, 400. *ς*, again, 200. These put together, make 888. 200, and 200, and 400, make 800. and 70, and 10, make 80. and the *η* 8.

Even so does this Name of *Maroun* make the Number of 666. For it contains originally, as we shewed ye, four letters, *M, R, V, M*. no more, and no less. Now in the Hebrew account, *M*. stands for forty, *R*. as the twentieth letter in Order, is twenty; See *Psal.* 119. 123. the twentieth part: there's sixty of our Number in the two first letters. *V*. is the sixth letter in the Alphabet, and makes the odd 6; and *M*. final, that is, *M*. as it is shapen in the end of a word, for so in the Hebrew it has a peculiar shape, stands alwayes for six hundred: So ye have the whole Number of the Beast 666.

in the Name of *Maroum*; just as ye had 888. in the Name of *Jesus*. Thus you see the Prophecy of *John*. fulfill'd concerning the Number of the Name of Antichrist; after the very example, as the Prophecy of the *Sybilla* was fulfilled concerning the Number of the Name of *Jesus*. In both you see the Wisdom of God, that can preserve the Truth, and foretell things to come in a single Name: and you see in both understanding given to men to count the Mysterious Numbers of Mysterious Persons; Christ the Great Witness of Truth, and Antichrist the great Witness of Deceit.

There remains a petty Scruple or two:
 1. Why was not the Name of Antichrist to be number'd in Greek, as the Name of *Jesus*? The answer is easie. The Uniformity is better as it is. For as Christ an Hebrew, was number'd in Greek, so Antichrist a Roman, is number'd in Hebrew. If ye ask, why not an Hebrew in Hebrew; and a Roman in Roman? I answer, First, perhaps to prevent suspicion; lest if the Names had been number'd in their Mother-tongues, it might be taken for an Invention of their own Mother or Countrey. There is secondly, another good reason. Christ was sent to the Nations, to teach them the

Wisdom of God, therefore his Name was to be numbred in the language of the Wisdom of the Nations, which then was the Greek tongue: But now Antichrist is the great Witness and Lord of *Babylon*, spiritually so called; therefore his Name is number'd in the Babylonian Language; for as we said, *Maromah* in both ends, and *Maroum* too in the first Syllable, are Hebrew words in a Babylonian dialect. So all things are proper.

2. A Scruple may be made. Why is not Antichrists Name to be number'd an Individual Name; seeing the Name of Jesus is individual? I answer, There is but One Christ Individual; and therefore his Name must needs be individual. But Antichrists are many: but the greatest of Antichrists is the Lord of *Rome*, that *Lord of Rome which exalteth himself as Supreme above all*; and because there is but One at a time, though many at once may fight for it; the many, that succeed one another, are by succession made One, but cannot be One individual; so no individual name of Antichrist can be number'd, but a Specificall Name. Now the most specificall Name that can be thought on, is this of *Maroum*, or *Maromah*, or *Lord of Rome*; which is also to say, *Lord exalted*

alted over all; Or Lord *supreme*. Therefore, we
 have rightly chosen this Name to number;
 and we know we have chosen aright. For
 as we know the Name of Christ by the
 Number of 888. so we know the Name of
 Antichrist by the revealed Number of 666.
 Rest we then here, for I know not the least
 scruple remaining. Yea, I know, whoever
 shall seek another Name or Number of the
 Beast, shall seek in vain. Nothing is here of
 my own making. Neither Word nor Signifi-
 cation, nor Letter, nor Number. The Word
 of *Maroum* is of the Prophets. *Isa.* 24, 25, 26,
chapt. The Signification of the Word, you
 may see in *Buxtorfius*; and in every Hebrew
 Lexicon. The Letters and the Number of the
 Letters you have in every Hebrew Alphabet:
 but most distinctly and prophetically in *Psal.*
 119. My work was onely this, to understand
 what I read, and so to collect it as to give you
 the understanding. I doubt not but more time
 will give both you and me more understanding.
 But God gave me this, and I hope will give
 as much more as is good for me: and this is
 enough for this time of this matter. Let the
 Text be read thus: *The Witness of Truth de-*
livereth souls: But Maroum, The Lord of Rome

D 2
speaketh

speaketh lies. Then a word or two to that *Epithet, Speaketh lies.*

The Lord of *Rome* speaketh Lies two wayes; By Himself, and by his Emissaries. First, The Lord of *Rome* speaketh Lies by himself. We shall not undertake to give ye the Number of his Lies, as we gave ye the Number of his Name; for we might better give the Number of the Starres, or of the Sand of the Ocean-shore. But, as the Starres are reduced to Classes, so shall we reduce the Lies of the Lord of *Rome* to three Classes; that is, of Doctrine, of Discipline, and of Manners.

The first and fundamental Lye of the Doctrine of *Maromah* is, That he has asserted himself *Infallible*, and that he cannot erre when he speaks in his *Chair*. This is the Mother of Lyes, and he the Father. And with this famous *Infallibility* he hath begot an innumerable Issue of Lies, and hath put them out to be espoused by all Nations; and many Nations have been deceiv'd with them these many Ages: But thanks be to God and to our Witness of Truth, Jesus Christ; for he by his Gospel has discover'd these lyes unto us, and has deliver'd our Souls from this Witness of Deceit. Our Witnesses of Truth, which the Lord hath

hath raised up from time to time in the Reformed Churches, have confounded *Maromah* in thousands of Controversies. We at Present deny his Assertion of Infallibility, and that not from our own mouth, but from the Mouth of the Holy Ghost, who speaking by *Solomon*, hath said unto us, *Maromah, The Lord of Rome speaketh lies: Ergo, is not Infallible.*

2. The Great and Fundamental Lye of his Discipline is this, That he is the Vicar and Substitute of Christ, The Supreme Lord over the Christian World, exalted by Christ over Kings and Princes, and over all that is called God on Earth. With this his Lye he has got the Crowns of Kings and Emperours into his hand, and has brought Kings and Emperours under his feet, and disposeth of them and of their Kingdoms as he pleaseth, giveth the Life of Kings into the hands of Murderers, and the Murderers of Kings are his Martyrs; Massacres of Nations are his Holy Leagues, and the most hellish Plots are the most meritorious Works of his best beloved Sons and Subjects. But Now this Lye is laid open to the World. *Maromah* is proved to be the Deceitful Witness directly opposite to the Witness of Truth which is Christ, and therefore the

the Antichrist, and not the Vicar of Christ. Yea, his own mouth betrayes him; for he professedly exalts himself above all on Earth; Therefore he's the *Maroum*, whose Number is 666. And of him it is written, *Maromah speaketh lies*.

3. The Great and fundamental Lye of his Manners is this, that he styles himself, *The most Holy*, and *The most Humble* too, even *The Servant of the Servants of God*. But certainly he's the most unholy and the most proud; the most destructive and the most abominable evil among men; and therefore termed by the Holy Ghost, not a Man but a Beast. And the Bishops of *Rome*, since they were *Maroums*, that is, since they usurp'd Supremacy, have been the most cruel, bloody, most filthy and abominable Beasts in Nature; that the name of Beast was never so agreeable to any thing on Earth, as to the Popes of *Rome*.

Gregory the Great was the first who took that Title of *The Servant of the Servants of God*: not in a spirit of Humility, but of the greatest Pride and Envy. For, the Emperour preferring *John Jesunator* Patriarch of *Constantinople* before *Gregory*, and giving *John* the title of *Universal Bishop*: *Gregory* oppenly opposing *Johns* Supre-

Supremacy, took it upon himself the best way he could, by the equivocal Title of *Servant of the Servants of God*. In the mean time neglecting no Stratagems to promote his Supreme Authority. For which sole end, he sent his Agents, *Austin* and the other Monks into *England*, to lay the foundation of his Usurpations there. So that of a truth *Gregory* was the First *Maroun*, at least in plot and design: but his Successour *Boniface* the third, was an open and profest One, who obtain'd of *Phocas* Emperour the Title of *Supreme Bishop and Lord of the Church*. And the Usurpation had such success, that *Boniface* the Eighth, in solemn Jubilee, Attired one day in *Pontificalibus*, another in *Imperialibus*, with two Swords before him, made Proclamation that he was Supreme Lord and Emperour of the Whole World, and Accursed all the Kings of the Earth that subjected not their Kingdoms to him.

So egregious is that Lye of the Title of *Most Holy*, and of *the Servant of the Servants of God*, that since the time of that most ambitious Hypocrite *Gregory* the Great, there has not reign'd One Pope but what has been a monstrous Beast in Manners; All monstrous in Pride, Covetousness, Rebellion, Deceit, Usurpation.

pation and Impostures: And Most, profest Atheists, Whoremongers, Sodomites, Simoniacks, Blood-shedders, Incendiaries, so unwearyed in plotting and raising Warres among Christian Kings and Princes, murdering the Fathers by the Sons, and Brother by Brother, Sovereigns by Subjects, and one Neighbouring Prince by another; that we read in History more Christian and Royal Blood shed by the Popes of *Rome*, than ever was shed by all the Enemies of the Church of God, since God had a Church on earth. While then the Pope acts thus most bloodily and most beastly, and yet calls himself *Most Holy*: We answer from the Holy Ghost; *Maromah; The Lord of Rome speaketh lies.*

Lastly, He lyeth by his Emissaries. For these are taught and teach; That to Lye and Equivocate is their Duty, when it serves their Masters turn. Therefore they Equivocate in their Names, and Habits, and Professions, changing them every day, and often in a day, as the weather of their Affairs changeth. They equivocate in their Doctrines, resolving their Cases and Controversies, as may serve to engage all manner of Profelytes. They Equivocate at the Barr of Justice, holding Murders and

and Massacres to be just, and no Oaths so lawful as such as serve to conceal their Plots. They Equivocate on their private death-beds, and give up their Ghost with Oaths of Equivocation; as is certain of *Tresham's Case* in King *James* his time, acknowledg'd by *Garnet* himself. What wonder then if they dye on the Gallows with Oaths of Equivocation? We are sure the Murderers of Sir *Edmundbury Godfrey* dyed with Lyes, or (which is the most deceitful kind of lyes) with Equivocation and horrid Execration denying that bloody Fact. We are sure they dyed Lying. What wonder if the Plotters dyed in a lying or equivocating Denyal of the Plot. We are sure *Ireland* dyed Lying; why not the Rest! especially *Gawen*, who in his last words tells ye of *Material Prolocution*, a new and fine way of Deceit; when a Jesuit may speak what words he will; but means nothing but the sound of the words, but leaves the hearer to give what signification he will, and to deceive himself if he will, *Si vult decipi, decipiatur.* I think it necessary, says the Jesuit, to speak these words, but I mean no such thing. Thus the Life and Death of an Emissary of *Rome*, is Lying, Equivocation, or, as the Martyrs of lyes have taught us, *Material*

rial Prolocution. As Christ is the great Author of Truth, and came to bear witness to the Truth, and to save all by the Truth: Even so it is apparent, that the Lord of Rome walks in direct Opposition to Christ; is the great Author of Deceit, and by all methods of Lying, seeks to deceive all. Therefore the Lord of Rome is the Antichrist. And of him in opposition to the Christ, Solomon prophesied: *A true Witness delivereth Souls, but Maromah, the Lord of Rome speaketh Lies.*

Let us pray.

O God, who hast laid up great treasures of Wisdom in the Scriptures of thy holy Prophets, and revealest them in due season to those that seek the Truth in love; [So by the Books of Jeremy thou gavest Daniel understanding to count the Number of the years of the time of thy Mercy to Jerusalem: and now by the Books of thy Prophets Solomon and Isaiah, thou hast given us the understanding

to count the Number of the Name of the Witness of Deceit, who deceiveth the Nations :] We bless, and praise, and magnifie thy Name, and beseech thee for thy Names sake, let not the Miracles of thy Mercy be lost upon us, and continue graciously still to preserve us, our King and Nations, from the Plots and Deceits of the Wicked : that thy Name may be great, that thy Gospel may prevail, in this, and all the Kingdoms of the Earth, by the Merits of the Great Witness of Truth, JESUS CHRIST. Amen.

FINIS.

Exand.

M*irmah; Or, The Deceitful-Witness: A-Prophecy*
of Solomon, now first and seasonably discover-
ed; wherein the Deceitful Witnesses of Rome are
made manifest to all; And our *Protestant* Witnesses
are Justified, Praised and Defended; chiefly the late
happy Discoverers of the *Romish Plots and Deceits*.
Being a Sermon Preached *Novemb. 5.* on *Prov. 14. 25.*
By *William Ramsay* Lecturer in *Isleworth*, and Chap-
lain to the Right Honourable *Thomas* Earl of *Ossory*.
Sold by *Benjamin Billingsley* at the Printing-Press with-
in the South-west *Piazza* of the *Royal Exchange*.